A History of Western Tibet, London, Partridge & Co., pp. 19 000
ff.)

Lobsang Wanggyal, as the pious Buddhist he is, first performs 788
another prayer before the image of Gautama Buddha and of the "Great Merciful One," Chanrezig, and donates five sacrificial lamps with the necessary butter (instead of oil). Then he set out on his way to 900
Leh which he reached after an hour on horseback. There he sold his apricots in the bazaar (market) and exchanged barley for them; aside from various necessary things he also bought for himself a shining green cap and a colored sash; for his wife he bought a pair of large turquoises, and for the cap of his little son a small silver amulet. After three days he rode homeward again from the barren, rough highlands to the milder, more fertile lower Ladakh and, upon his arrival 551
in Kalatse, he announced to wife and mother that his son was to be called Drogpa Namgyal. His mother, old Tsering Putrid, drew up her nose a little bit at the "Drogpa," but against the word of the great skushog there was no contradiction possible, and besides, one could never know what the evil Tsan and Lu demons still had in store for them. Her "deceased" (13) (gśin-po) had also had a protective name.

13. The relatives of a recently deceased person anxiously shy away from naming the latter by his name in the superstitious fear the dead person might be disturbed and would frighten the survivors.

He had been called Garra /25/ Lobsang (smith, equivalent to "good sense"), and he had been such a pious Buddhist; all the pilgrimages he had made, the holy places he had circled around, and how he had turned the prayer wheel! And yet he had been abruptly taken away by 761
the emissary of death (t'se-len); an avalanche of rocks had dragged him along as he was climbing a wall of boulders in order to rescue a goat which had gone astray. He had been found down below with his limbs shattered. True, the lamas had said that he had only himself to blame. After all, they had warned him to let the goat go, for just above that particular slope the Tsan-demons had settled in the rocks at that time. They, the lamas, knew this from unmistakable signs. Why did the man have to climb up just there and provoke the Tsan by his appearance!

755 the lamas believed that she had really died. The p'as-pun (members of the tribe) were called in in order to pay their last respects to the "dead woman." Then, when after a few hours they wanted to raise her and put her into the prescribed crouching position, she suddenly opened her eyes; and within the next 14 days she gradually recuperated. The lamas said that their skurim was to thank for that. The Lhapa asserted that it had been his magic which had brought the dead woman back to life.

[764] For several weeks the god of death still continued to rage and reap a rich harvest in the land. Almost daily smoke went up from the cremating ovens in the Kalatse gorge. There were two leprous persons, 766 as well, among the dead. First a woman died. Her corpse was thrown into the Indus by her husband. The corpse of a young boy was carried by his own father up the mountain for "burial." The corpses of leprous persons may not be burned; one is afraid of contagion through the smoke and the anger of the offended gods. Therefore the burial is left to the vultures and the fish.

• 761 Finally winter set in with cold and snow, early this time, and sickness and dying came to end. The agitated minds of the people gradually were set to rest But painful gaps had been torn into their ranks. Even among the young the god of death had this time claimed his victims. It was their karma, said the lamas, the fault of the sins of earlier existences; and the lamas would cite an old saying: "Sickness, grief, and ill repute, these three are the fruit of earlier existences that has now ripened" (163).

163. In Tibetan the saying goes: nad daṅ sdug-bsṅal gtam ṅan gsum--sṅon las rnam-par smin-pa yin.

/190/ The Karma Matures

888 There now followed again some quiet years for the inhabitants of Lower Ladakh, years in which they were spared disease and want. During these years Namgyal was able to build another addition to his house and his property, in view of his growing family--another son had been born to him. Close to his house he constructed another, smaller house as property reserved for old people (164), for his parents

164. It is a custom in Tibet for the owner of a farmstead to build a small house (k'aṅ-ṅu) as a reservation for his aging

dish at this "changing of the body." To begin with, now, the abbot 764
spreads the apo-rdzas, that is, the pills called "changing substance," rubbed into a powder and mixed with butter, on the skull of the deceased person. Then he recites a formula to exorcize the soul of the deceased person, which goes: "The truth of Buddha, the turth of the Law, the truth of the Monkhood (therefore the 'Three Jewels' which correspond to the concept of the divinity), the truth of the secret formulas of exorcism and of the family exorcizing formulas, the truth of the host of gods belonging to the tutelary god Amitabha (10). Trusting in the

10. Tibetan, Od-dpag med; he is one of the five "Heavenly Buddhas," the spiritual father of the Dhyanibodhisattva Avalokitesvara, the particular tutelary deity of Tibet.

power of this (fivefold) truth, may Tsering who has departed from this world into the Beyond, wheresoever the thinking substance (rnam-śes, Sanskrit, vijñana) (11) of his soul may be at the moment: in Bardo, or

11. "Thinking substance" translates the Sanskrit word vijna [761]
(Tibetan, rnam-śes). It designates according to ancient Indic philosophy one of the five skandha (elements life) which in their composition constitute a living creature. At the death of a person this non-corporeal "substance" which comes into being through the slumbering impressions of previous existences (samskara) that have remained behind, stays behind as final germ of life. Unless these latent impressions and germs of life are destroyed by patient striving after the highest recognition (Bodhi), a new will to live is again awakened, new forms are fashioned, new reincarnations take place, and with them there comes new suffering.

in one /216/ of the four places of births, in whichsoever of the united four realms of the world he may be, may he rest here for a brief little moment!" This the priest whispered three times (into the ear of the dead man) and in the belief in Amitabha, the Buddha of the immeasurable light, he then read the book t'os-agrol and the book "Of the way of changing the body." Then he recited the prayer asking for translation into Paradise. When that was over, (one of the relatives of the deceased) gave the monk six or eight annas as "changing compensation" (ap'o-yon, compensation for the "changing of the body").

22: Francke M-3 (no date) 1901 AJ4 W. Tibetans AJ4

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24. (*a*) ཨ་བ་ཤི་ཡིན་བསམས་པིན་ན།

ཏ་ཙིག་ཅི་ལ་ཅི་ཨམ་བཙོང་ས།།

(*b*) a'ba shi'in sam'spinna
star'gan cig'la cila ma tsong's.

(*c*) If you thought [knew], that father will die,
Why did you not sell him [before dying] for an old horse.

(*d*) Used derisively. You could not help your misfortune just as you cannot sell your father.

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(*e*) *Samspin* a contraction of *bsamspa yin.*

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25. (*a*) བཟོད་པ་ལྟ་བུའི་དགེ་བ་མེད།

ཞེ་སྡང་ལྟ་བུའི་སྡིག་པ་མེད།།

(*b*) zod'pa lta'bui ge'va med
zhed'dang lta'bui dig'pa med.

(*c*) There is no virtue like patience;
There is no sin like hatred.

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26. (*a*) བླ་མ་རང་གོ་མ་ཐོན་ན།

གཤིན་པོའི་ཡར་འདྲེན་ཅི་བཅོ་ཡིན།།

(*b*) La'ma rang'go ma thon'na
shin'poi yar'dren ci co'in.

(*c*) If the Lama's own head does not come out [cleanly], how will he manage (do) the drawing upwards of the dead.

(*d*) Used for deriding the immoral life of the lamas.

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(*e*) *Thonces* is verb neuter of *btonces*, to put out.

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27. (*a*) ཤི་སོང་ཤི་སོང་ཟེར་ན།

གཤིན་མིག་རི་ནཱ་ལྟེ་ན།།

(*b*) shi'song shi'song zer'na
shin'mig ri'nā lte'n.

(*c*) If you say "he is dead, he is dead,"
The eye of the dead will look out of the hill.

(*d*) Ladakhi superstition. It is not good to speak much of a dead man, his eye might frighten the speaker.